## DESERET EVENING NEWS: SATURDAY, MARCH 22, 1902.



while listening to the singing of the last hymn, my mind reverted to a revelation contained in the Book of Doctrine and Covenants, and I feel impressed to read a portion of it, and then make a few remarks concerning it, if I am led to do so. This revelation was given through the Prophet Joseph Smith, at Kirtland, in May, 1838:

"Verily, thus saith the Lord, it shall come to pass that every soul who for-saketh his sins and cometh unto me, and calleth on my name, and obeyeth my volce, and keepeth my commandcents, shall see my face and know that I am."

You will remember that the hymn which was sung by the choir begins thus:

I know that my Redeemer lives, What comfort this sweet sentence given!

He lives, He lives, who once was dead:

He lives, my ever-living Head.

It occurred to me that irs the words have just read from the revelation there is a key given to us, as the peo-ple of God, by which we may know to obtain the knowledge which is spaken of by the poet in this hymnonditions are stated by which we may secure this knowledge. Furthermore, every soul who observeth these condi-tions shall not only know that He is, but he shall know also

"That I am the true light that lightvery man that cometh into the world:

"And that I am in the Father, and the Father in me, and the Father and I are one."

This is not speaking of the greater light which is especially bestowed upon those who are born again; for not every man that cometh into the world is born again and entlied to receive the greater light by the gift of the Holy Chost. Perhaps it may be well for me to make a few remarks in relation to this distinction between the light of Christ that lighteth every man that cometh into the world, and that light which comes after repentance and bap-

isto for the remission of sins. It is by the power of God that all things are made that have been made. It is by the power of Christ that all It is by the power of Christ that an things are governed and kept in place that are governed and kept in place in the universe. It is the power which proceeds from the presence of the Son of God throughout all the works of His hands, that giveth light, energy, indextanting beyond as and a deunderstanding, knowledge, and a de-gree of intelligence to all the children of men, strictly in accordance with the words in the Book of Job, "There is a spirit in mean; and the inspiration of the Almighty giveth them under-standing." It is this inspiration from God, proceeding throughout all His creations that enlighteneth the chil-dren of men; and it is nothing more nor less than the spirit of Christ, that enlighteneth the mind, that quickeneth the understanding, and that prompteth the children of men to do that which and to eschew that GIFT OF THE HOLY GHOST.

is good and to eschew that which is evil; which quickens the conscience of man and gives him intelligence to judge between good and evil, light and darkness, right and wrong. We are indebted to God for this intelligence that we possess. It is by the spirit which lighteth every man that cometh into the world that our minds are guickened and our spirits enlightened with understanding and intelligence. with understanding and intelligence. And all men are entitled to this. It is not reserved for the obedient alone; but it is given unto all the children of men that are born into the world. But the gift of the Holy Ghost, which bears record of the Father and the Son, which takes of the things of the Father and shows them unto men, which testifies of Je-sus Christ, and of the ever-living God, the Father of Jesus Christ, and which hears witness of the truth—this Sheri, this intelligence, is not given GLORIOUS POSSIBILITIES OF MAN the next when we rear sentiments like this, that even Christ Himself was not perfect at first; He receiven not a ful-ness at first, but He received grace for grace, and He continued to receive more and more until He received a fulness. Is not this to be so with the children of men? Is any man perfect? Spirit, this intelligence, is not given unto all men until they repent of their unto all men until they repeat of their sins and come into a state of worthi-ness before the Lord. Then they re-ceive it by the laying on of the hands of those who are authorized of God to bestow His blessings upon the heads of the children of men. The Spirit spoken of in that which I have read is that Spirit which will not cease to strive with the children of men until they are brought to the possession of strive with the children of men until they are brought to the possession of the greater light and intelligence. Though a man may commit all man-ner of sin and blasphemy, if he has not received the testimony of the Holy Ghost he may be forgiven by repenting of his elay humbling blasself before knowledge, understanding and grace un-til he received a fulness, is it not possible for all men that are born of woman to receive little by little, line upon line, precept upon precept, until they shall receive a fulness, as He has received a fulness, and be exalted with Him in the presence of the Father? Ghost he may be forgiven by repenting of his sins, humbling himself before the Lord, and obeying in sincerity the commandments of God. As it is stat-ed here, "Every soul who forsaketh his sins and cometh into me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." "And I. John, bear record, and lo, the heavens were opened, and the Holy Shall see my face and know that I am." He shall be forgiven, and receive of the greater light; he will enter into a solemn covenant with God, into a com-pact with the Almighty, through the Only Begötten Son, whereby he be-comes a son of God, and heir of God, and a joint heir with Jesus Christ. Then, if he shall sin against the light and knowledge be has received the Jesus Christ. and knowledge he has received, the light that was within him shall become darkness, and Oh, how great will be that darkness! Then, and not till then, will this Spirit of Christ that lighteth Father: in Him every man that cometh into the world cease to strive with him, and he shall be left to his own destruction. This is in accordance with the doctrine

My beloved brethren and eisters, | Lord and the Holy Ghost? The terms | the Father: that which is Spirit, even are frequency used synonymously. We often say the Spirit of God when we mean the Holy Chost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Chost is a perthe Spirit of truth, "And truth is knowledge of things as they are, and as they were, and as they are to come: And whatsoever is more or less than "And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning. "The Spirit of truth is of God. I am the Spirit of truth, and John bore rec-ord of me, saying—He roceiveth a ful-ness of truth, yea, even of all truth, "And no man receiveth a fulness un-law he horeceth His commendments." sonage in the Godhead, and is not that which lighteth every man that comes in the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will con-tinue to strive with them, until it bilings less he keepeth His commandments. "He that keepeth His commandments receive h truth and light, until he is giorified in truth and knoweth all them to a knowledge of the truth and to the possession of the greater light and testimony of the Holy Ghost. If, things. "Man was also in the beginning with however, he receive that greater light, and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart God. Intelligence, or the light of truth, was not created or made, neither infrom him. Then will be persecute the truth; then will be seek the blood of deed can b

the innocent; then will be not scruple at the commission of any crime, exotherwise there is no existence, "Behold, here is the agency of man, cept so far as he may fear the penal-ties of the law, in consequence of the crime, upon himself. and here is the condemnation of man because that which was from the begin ning is plainly manifest unto them, and they receive not the light.

JESUS THE FATHER OF THIS WORLD.

I will read a little further:

"And that I am in the Father, and the Father in me, and the Father and For man is spirit. The elements are cternal, and spirit and element, insepar-ably connected, receiveth a fulness of

I do not apprehend that any intelli-"And when separated, man cannot regent person will construe these words to mean that Jesus and His Father are ceive a fulness of joy." one person, but merely that they are MAN TO BECOME LIKE CHRIST. one in knowledge, in truth, in wis dom, in understanding, and in purpose In other words, the spirit without the body is not perfect, and the body without the spirit is dead. Man was ordained in the beginning to become like Jesus Christ, to become conformed just as the Lord Jesus Himself ad-monished His disciples to be one with Him, and to be in Him, that He might be in them. It is in this sense that I understand this language, and not as it is construed by unto His image. As Jesus was born of woman, lived and grew to manhood was put to death and raised from the dead to immortality and eternal like so it was decreed in the beginning that man should be, and will be, through the

"And every man whose spirit receiv-eth not the light is under condemna-

atonement of Jesus, in spite of himself resurrected from the dead. Death cam

upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came be-cause of the transgression of our first

parents. Therefore, man, who had no hand in bringing death upon himself

shall have no hand in bringing again life unto himself; for as he dies in con

juence of the sin of Adam, so shall h e again, whether he will or not, b

e righteousness of Jesus Christ and e power of His resurrection. Every

man that dies shall live again, and shall stand before the bar of God, to be

udged according to his works, whether hey be good or evil. It is then that ill will have to give an account for

their stewardship in this mortal life. The word of God is spoken to the chil-dren of men. It has been revealed from

some people, that Christ and His Father are one person. I declare to you that they are not one person, but that they are two persons, two bodles, separate and apart, and as distinct as are any father and son within the sound of my voice. Yet, Jesus is the Father of this world, because it was by Him that the world was made. He

says: THE TESTIMONY OF JOHN

"And the Father and I are one:

"The Father because He gave Me of His fulness, and the son because I was in the world and made flesh My tabernacle, and dwelt among the sons

I was in the world and received of My Father, and the works of Him were plainly manifest:

"And John saw and bore record of the fulness of My glory; and the ful-ness of John's record is hereafter to be revealed: 'And He bore record, saying, I saw

The revelation continues:

name, and in due time receive of

"And He bore record, saying, I sky His glory that He was in the begin ing before the world was; "Therefore in the beginning the Word was, for He was the Word, even the messenger of salvation, "The light and Bedefiner of the "The light and Bedefiner of the

"The light and Redeemer of the world: the Spirit of truth, who came in-to the world, because the world was made by Him, and in Him was the life of men and the light of men. "The worlds were made by Him: men were made by Him: all things were imade by Him, and through Him, and of Him the Savior that they are brought again unto life immortal, to enjoy eternal fe-And I. John, bear record that I beheld His glory, as the glory of the Only Begotten of the Father, full of grace licity in the celestial kingdom of God provided they have been obedient to and truth, even the Spirit of truth, which came and dwelt in the flesh, and His commandments The Lord continues: dwelt among us. "The elements are the tabernacle of od; yea, man is the tabernacle of od, even temples; and whatsoever "And I, John, saw that He received God: not the fulness at the first, but received grace for grace! grace for grace; "And He received not of the fulness at first, but continued from grace to grace, until he received a fulness; "And thus He was called the Son of emple is defiled, God shall destroy that

ok to do good at all times and under The feeling should all circumstances. dominate in our hearts that we are e, not to do evil, but to do scool to increase error, but to dominis it and to increase the knowledge of the truth; to make men happy, and to spread happiness abroad in the world by persuading men to do that which is ight. There is no real happiness in vickedness. There is no real enjoyent in sin and transgression. The only cource of real enjoyment and perfect happiness is in the observance of the laws of truth and righteousness.

laws of truth and righteousness. The Lord bless you, and help us all to live our religion and to keep the commandments of God, that we may look upon His face, and that we may see the Redeemer when He shall come to the earth again; for He will come, and when He does come again He will not come as the meek and lowly Naz-arene, without "where to lay His head." without "where to lay His head," and without respect or hanor, but He and without respect or hanor, but He will come as God out of heaven, clothed with power, glory, justice, judgment and truth. He will come with the hosts of heaven, and He will receive those who have kept His commandments in the earth as the church all druggists.

prepared for the Bridegroom, while He percifully with the erring. We should This is not my dottrine: It is colaration of the Bible, of the an-rophets, and also of the modern its who have spoken by inspira am but repeating their words, and you nothing new. God bless you keep you in the path of duty, and ver us all from evil, and help us to steadfast and faithful to the covenants that we have made, and to the cause of Zion and of redemption for the living and the dead, is my prayer in the name of Jesus. Amen.

## A Printer Greatly Surprised

"I never was so much surprised in my life, as I was with the results of sing Chamberlain's Pain Baim," say lenry T. Crook, pressman of the Asho ille (N. C.) Gazette. "I contracted a evere case of rheumatism early last whiter by getting my feet wet. I tried several things for it without benefit. One day while looking over the Ga-zette, I noticed that Pain Balm was positively guaranteed to cure rheuma-tism, so bought a bothe of it and be-fore using two-thirds of it my rheuma-tism had taken its flight and I have not ad a rheumatic pain since." Sold by

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## A LIGHT HEART UNDER FAILURE.

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tess we really deserve. Ultimately, we and our work must be assessed at its proper value; and, though we may be dead when the time comes, we shall have succeded none the less. Ev-shall have succeded none the less. written down as an essential. No one should need to be warned against the deleterious effects of the blues. Nothery day we hear of men succeeding in their graves. But that only means that the world was slow to see that they had succeeded years ago, while they were living and working with us. The men themselves, we may be sure, though robbed of temporary magnet hough robbed of temporary rewards knew, deep in their hearts, that they gayety and a quiet mind." A man who backs up his brains with these gifts has all the odds in his favor. It is next to impossible that he should fail in what he undertakes to accomplish. Gayety is the assures of neares. Gayety is the essence of power. What is there in a failure or two to cry about, or in a dozen failures, when

ou know you are bound to get there? success is not an external trophy, not something you have to hunt or ensnare like a bird. Success inheres in oneself, or in every true piece of work one does. Not the most powerful opposition, not the bitterest or meanest underestima-





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28

A light heart under failure is another | tion, can do more than delay any su condition of success which may be

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also,

ng deadens the heart of enterprise, or unstrings the nerves of action, like a fit of the blues. In one of those beautiful prayers which Robert Louis Stevenson wrote for us, in his Samoan household, he prayed for "courage and

Joseph Smith. God will not condemn any man to utter destruction, neither shall any man be thrust down to hell irredeemably, until he has been brought to the to the possession of the greater light that comes through repentance and obediance to the laws and command-ments of God; but if, after he has received light and knowledge, he shall sin against that light and will not repent, then, indeed, he becomes a lost soul, a

of Christ as it is revealed in the Social statement: It is in accordance with the word of God as it has been revealed in the latter day through the Prophet

son of perdition! question is often asked. Is there

any difference between the Spirit of the



first-born.

"The glory of God is intelligence, or in other words, light and truth. God, because he received not of the ful-ness at the first." 'Light and truth forsaketh that evil

"Every spirit of man was innocent in the beginning, and God having re-deemed man from the Fall, men became again in their infant state, innocent be-What a glorious thought is inspired in the heart when we read sentiments like fore God.

fore God, "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their

fathers. The word of the Lord is truth. You ask, What is truth? It is the truth that God lives. What more is truth? It is the truth that Jesus Christ is the runness. Is not this to be so with the children of men? Is any man perfect? Has any man received a fulness at once? Have we reached a point where-in we may receive the fulness of God, of His glory and His intelligence? No; and yet if Jesus, the Son of God, and the Father of the heavens and the earth in which we dwell, received not a ful-ness at the first, but increased in faith, Prowledge understanding and grace unon of God, the Redeemer of the world; He atoned for the sin of Adam, that He atoned for the sin of Adam, and that through our repentance and obedience to Him we shall receive a forgiveness of our own sins, and shall bo cleansed therefrom, and exalted again in the presence of God, from whence we came. It is truth that God has revealed to the world that except a man be born again he cannot see the kingdom of heaven. It is eternal truth that except a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven. These are the Almighty's truths that He has revealed to the children of men, and upon these to the children of men, and upon these we will stand. We propose to bear our testimony to these truths, and to de-clare these principles to the children of

Ghost descended upon Him in the form of a dove, and sat upon Him, and there came a voice out of heaven, saying, This is my beloved Son." men, as long as God will give us His Spirit, and we are entrusted with this mission to declare Jesus Christ and Him crucified and risen from the dead, This voice out of heaven came from rum crucined and risen from the dead, and Joseph Smith raised up by the pow-er of God to restore the fulness of the everlasting Gospel and the autnority of the Holy Priesthood to the earth in the dispensation of the fulness of times. We bear this testimony to the world, and we know that our testimony is true; God, the Father of our Lord and Savior "And I, John, bear record that He received a fulness of the glory of the "And He received all power, both in heaven and on marth, and the glory of the Father was with Him, for He dwelt

for we have received of that Spirit of truth which is of God, and of which Jesus speaks here through the Prophet Joseph Smith, Therefore, our testimony "And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John. is in force upon the world. Especially is it in force upon those who have yielded "I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in obedience to the message of salvation as it has been restored to the earth and declared unto you

PERSONAL TESTIMONY.

PERSONAL TESTIMONY. Now, my brethren and sisters, I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul: I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the Gospel of Jesus, which is the power of God unto salvation. It is "Mor-monism." But there is much more that could be said in relation to these matters. "Mormonism" has been in-terpreted by one who was inspired to mean "more good," We have accepted the term "Mormon," it having been applied to us by our enemies simply because we believe in the Book of Mor-mon, and we are not ashamed of it--me are used ashamed of "moue mod"." His fulness, "For if you keep My commandments you shall receive of His fulness, and be glorified in Me as I am in the Fa-ther: therefore, I say unto you, you shall receive grace for grace. "And now, verily I say unto you, I was in the beginning with the Father, and am the first-born: "And all those who are begotten through Me are partakers of the glory of the same, and are the church of the first-born. "Ye were also in the beginning with

mon, and we are not ashamed of it-we are not ashamed of "more good." We believe in every principle and pre-cept of the Gospel, and in all the law cept of the Gospel, and in all the law of God. We believe that every princi-ple is essential. We believe that we should do our duty to God and to our fellowmen. We should do unto others as we would have them do to us. We should observe the laws of chastity, honesty and uprightness, deal justly with our neighbors, and kindly and



ply marvelous.

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